

MR. NYLAND: So....we're here practically then, huh?....I think, aren't we?...Irmis?.....Any objections to this instrument?....Looks like a real group night....the whole group.... still it's not the whole group. Special reason we're here.... even Mrs. Popoff who doesn't belong to us at all.

MRS. POPOFF: My heart is always here.

MR. NYLAND: Yes, your heart is, all right, but not your body, that isn't here always. But we want to talk about Purgatory. You all have read it. You all have realized, I'm sure, that it's the most important chapter of the book. That it is something that contains such a great deal of material that if you don't understand it, you miss a great deal out of the book itself. And Beelzebub himself expressed to Hasssein, 'Now listen very well, because only when you understand the laws of World-Maintenance and World-Creation you will be able to do something for yourself....' And, of course, it applies in exactly the same way to us. You must try to realize what is meant, but we don't know because it's a very difficult chapter.

At the same time, we want to talk about it a little bit, not much, because I don't want to take away the pleasure for your own discoveries. Over-explanations, as I've said, when was it...Saturday?... are like over-selling. It doesn't accomplish the purpose. If I explain too much, aside from the fact that if I could explain it, but assuming for a moment that I can explain a little bit more, I must be very careful to go up to a

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certain point and then leave it, because the rest of the work has to be done by yourself. If you don't do it, you will never get the benefit from it. So one must learn how to read, how to think, how to ponder, how to place this chapter by itself, and what is the meaning of what is written for us, for...for our own development.

How do we look at our development? What is it that we really want to do? What do we see as a possibility for us of something that we want to do and that could have any relationship to Purgatory as a whole? You've written down many questions, some of the questions are a little curiosity. You find a word that you don't understand or you find something that is a concept that is a little close to something that you really do not know enough about and would like to know a little bit more. You write it down as a question. But not any one of the questions had to do with 'What is the Planet Purgatory in us?' And this, after all, is the whole quintessence. What is in the book that is in us? What is the meaning of certain statements in the book that can be applied to us? What do we have in ourselves with which we can start working in accordance with what is described in the book? Only then the book will have value. If we don't understand that, then the book becomes ^{just} ~~only~~ a matter of reading about certain things, very interesting, but, at the same time, not very beneficial.

So the question comes down to this: if there is a Planet Purgatory, and if it is described as something that Beelzebub

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visited, going from one place to another, and finally reaching his destination of Karatas - why did he stop at Purgatory and why does he describe it and why does he describe it the way he does? And why is it described a little differently in this edition as compared to an older edition where he didn't want to give away everything and left something out that is in this edition and have we discovered what is in this edition?

Now, perhaps, it's better if I don't speak too much, that is, if we just answer some questions, but I would like to say just a few things to put you on the right track. Whenever, in the book, talk is about the Cosmos and about cosmological relationships, even about the Ray of Creation, and the place which organic kingdom and mankind occupies in the Ray of Creation as a whole.... it is all metaphor. It may be so in reality as far as we can look towards the Infinite and as far as we can see the stars and the milky way.

It may be quite possible that there are that kind of relationships, but they have no meaning for us at all. The meaning for us only goes as far as the Sun. Outside of that we babble a lot about astrological influences that may come from the stars and may come from something else besides, or beyond that, but we don't know enough about that. All we know is the Sun, the planets, and ourselves, and the Moon. These are the things that can interest us from a cosmological standpoint. But it only will be of benefit if we can translate it into terminology that is familiar in our own psychology. If, in our psychology

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we can understand what is meant by these various so-called heavenly bodies, we then will be able to place them in the proper relationship - in the same relationship as we cosmologically know how they are related and how our mind can think about that kind of relationship, then psychologically, maybe we can find something what is akin or what is similar in ourselves.

Planets, of which the Earth is one, are in us • our emotional states. That is, the Earth is also an emotional state, but it is in a very chaotic condition and this represents for us the totality of what we are. With our emotions, that is belonging to a solar system, but where the emotions as planets do not function correctly in regard to the Earth. They function correctly in regard to the Sun. But with the Earth, we are a mixture of various emotional states, which can be compared every once in awhile to what we call the characteristics of certain planets. But the Earth is not, at the present time, a planet which is complete. Neither is man, in his present state, a complete man. But we are familiar with emotional states in us and we have states that can be compared to what we understand by what is meant by planets Saturn or Mars or Venus or any of the others.

There are many more emotional states than...that we know as planets, but there are planetoids which we don't know at all, and which are scattered throughout the Universe between the Earth and the planets and the Sun, which, of course, have no name and that can be compared to the different emotional states

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in which we find ourselves, without being able to trace them. Purgatory is also an emotional state. ^{And now it's} ~~then~~ the question 'What is this state in us that can be compared to Purgatory?' - do we ever reach this state of Purgatory in ourselves? It means, of course, suffering. It means time to be in such a condition that that what bothers us can be purged so that we then can be free. Now, a little later on in the chapter there is a comparison made between souls. That is the third higher body which could, before the Choot-God-Litanical period, join His Endlessness and after that couldn't. And then gave rise, because of various conditions, which is too difficult to go into, rise to so-called second higher being bodies, or bodies Soul of a second order. And it was mostly for those souls of a second order that the planet Purgatory was created and where they had to purge themselves of something.

What is the condition of a second-grade soul? Did you think of that?.... You see, in....in the book, in the chapter, it is said that those souls have perfected a certain... have perfected up to a certain degree of reason. The reason, of course, is king. Our emotions are the leader, they are the ^{"avante garde"} ~~avant guard~~, they are ahead, but the king is still in charge and sometimes the king knows, whereas the emotions and the physical body do not know. But the king, having a certain reason, can see the possibilities if he only had a good kingdom. But the fact that he knows two things - one is, what he ought to be,

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and also what he actually can be gives rise in him to a certain friction. That is, the honest desire on the part of a person to become part of the Universe in the sense of developing himself so that he becomes a Real Man. If something that I sometimes can see with my mind very clearly of how I should be, what I should do, how this and that should fit together. But I cannot do it, and I know my limitations are either of an emotional kind or a physical kind, and then in that state, realizing that something must be done, and not being able to do it, and only by means of slow patient Work on myself, that is the state that can be compared to the Purgatory state.

It is, I realize, completely that I could become part of helping His Endlessness if I only had the means. I have the desire. That is, I have the insight and the clarity. But I have no means at all because that what I have to use - my body, and my emotional center - is so completely filled with extraneous material that I have to be purged first before that can be useful. Now look at Purgatory chapter from that standpoint. In order to understand this condition of mine, in which I find myself, and in which I know that if I only could be free from that - this is the state in which I should be all the time. I should be all the time in a very definite emotional state. That is, if I want to fight, I should be in a state of Mars. If I want to have compassion, I should be in a state of Venus. If I should have, for myself, a certain state of equilibrium, I should be in a state of Jupiter. If I want to be in a state

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of Work, I have to be in a state of Purgatory. For that I must try to....to Work to understand what is required of me. If I have to be in a state of Purgatory, I have to see that everything that is around me, that is beautiful, and acceptable to me...Nature...of which there are ten thousand sources of fresh water and how many song birds and everything of the fauna, flora and foscalia is just marvelous. This I have to see. This is my life, because in my life I am constantly persuaded that everything that I have is just ideal. This is Purgatory. But I don't see it as Purgatory, I see it as a beautiful planet and I see it as a beautiful dream state. This is the first realization, that that what I consider most beautiful is most harmful. That what I always have considered in my life as useful for my growth is exactly the thing that now is in opposition to the possibility of my growth. That's a very difficult thing to understand, because we're not adjusted to that and we don't want to believe it at all; and I mean, of course, by those things that are now quite satisfying to us and the more I can stay in the state of dream, the more I will be happy, as it were, the more I can see that that is exactly what binds me, for the reason I have to be purged first from the idea. That that what I am, that what I see, that what has sustained me is in my way. This is my mechanicalness, my beautiful things with which I can do everything in life - bathtubs and automobiles and so forth, included as the 'fruits' of our civilization. This is what ties me down. What ties me

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down is my ordinary affection for people, my so-called loving kindness, my willingness to help so and so, my pride when I do a good deed, my boy scout and girl scout education. It is all wrong. It is good for this world if I want to become a famous this or a famous that, but it is of no help if I'm interested in my Soul, in any kind of life that might be continued if I die. > Now there is no obligation to go to that planet. Either one goes after a certain amount of, let's call it, training one has gone through. One is not ready to go there, one first has to develop a certain amount of reason, but if that reason is there and it realizes that it cannot work further unless it can be freed^d from something, then the Planet Purgatory is quite an essential planet for us to be in. ≡ If we can look at nature or the things around us which always are considered by us as something very beautiful, if we can see it that they are in our way, then we have taken a first step towards becoming a little freer, and to judge about things, not what they seem to be but what they are in reality. We have to learn to find out that everything that we have seen so far is so small compared to the tremendous amount of debris that has to be cleaned up and every day we should start the day with that realization -- how^{much} we are bound and how much work there is to be done. I don't know, in the reading of the chapter, if you have thought about that, because you see how far this is away from curiosity. All the various questions about Exiochary and Tetartocosmoses drop away in the light of this what is necessary for us first. When

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that is there, when that kind of feeling is really taking hold of us, then from that standpoint on, we will start to explain for oneself quite a bit more about the relationships of the cosmos in us, and how we could grow towards that, because then we see that with the possibility of the formation of a body Keshdjan or a body Soul, something must be done within ourselves. We call it Work, but we call it Work simply because it is something that is not going to be given to us. We have to Work for ~~it~~^{it}. And in Purgatory chapter there is a means of finding out what to do. We find ourselves exactly like His Endlessness in a state of peace without realizing that something is eating us up. As long as we are unconscious, as long as we are asleep, we have no further desire to make any change because we are satisfied with what we have. It is only at certain moments when we start to wake up a little, that we have quite a definite notion that something is fundamentally wrong, but we do not know what to do about it. The idea is that we, like His Endlessness, have to start very seriously about finding out what is the matter. That not everything is the way it appears to be. Also, to give another twist to it, very often we read about the consequences of the organ Kundabuffer. I do not know if you understand that phrase well enough. Kundabuffer exists for us as long as we are asleep. When we wake up, Kundabuffer exists for us only in the consequences of that organ. The moment we wake up, at that moment, Kundabuffer is removed, and everything that goes in the story of the book about our ancestors when they lived

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for some time without Kundabuffer, for some time with Kundabuffer, for some time again, without - but under the influence of the consequences, is us. We as children ^{live} for some time ~~live~~ without Kundabuffer; as we are educated, we start to live with Kundabuffer; as we wake up, we live under the consequences of Kundabuffer. It has been taken away because we wake up, but what we have to do is to undo the consequences, and this is Work. Now, in the same way, if one wants to understand Purgatory, one has to see that that what is necessary for me to do is to Work on myself and to try to develop in myself the possibility of the cosmos within me. I have to create, I have to make something of that what is now given and what is now potential ⁱⁿ me, what is only latent. In some way or other, it has to be brought to life. In bringing it to life, I will be able to create a system of maintenance for myself, and in doing that I will become free of time.

It is the same problem we face, like His Endlessness, being part of the maintenance of the Universe, also Works. If He doesn't Work, He cannot allow Himself to fall asleep because His duty is to be awake and since He is, theoretically speaking, on the Sun Absolute, He has the obligation to Work on the Sun Absolute the way He must Work, according to law. There's nothing else that exists - only law. And the laws are now laws of maintenance of which we don't know anything because we are living under so many that we cannot trace which are the fundamental ones. We hear a little bit about Triamonia (Triamazikamno) and about

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Heptaparaparshinokh, and we say those are the first primordial laws. In us, they exist - but where are they? What do we, in our daily experience, after having read the whole chapter, try to see in ourselves, what is this Heptaparaparshinokh law, and what is this Triamonia? What is there as a triad? What can I consider positive, negative and neutralizer? What is a neutralizer for me? What is a force? In how far is a force eaten by time? That I cannot understand until I start to ponder about that, because I have to find some meaning for these words. Not just simply, well, there's the creation of the cosmos, and this is what His Endlessness is. No, it is much closer home. It is as close home as when the discussion is on first food, second food and third food. It's my own and my problem is how do I create; how can I by creation maintain something so that I become free? This is the problem of Purgatory. This is my problem.

I say by Working on myself, by Working ^{what?} ~~on~~ by trying to understand something that first is the place in which I am, that what I have as means of Working with and what is my purpose to become. Something perhaps that can grow in me which also is subject to certain laws, but of a different nature. And again, something that can grow into that which again is subject to certain laws, but from my standpoint, is not subject to one law - that is, the law of Rascooarno. It will not die. Kesdjan will die. My physical body dies. Soul body cannot die, from my standpoint. I am on Earth, I can only see as far as the Sun. I can see as far as the Sun, I can experience ^{plane toids -} ~~states~~ states,

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I cannot experience ~~the~~ Sun. I only have a certain light that indicates the approaching Lights of Karatas. But I'm not there. Therefore, I cannot judge about the condition of Soul, how Soul also must be, according to my logic, subject to a certain law of Rascooarno. It has to die. But when it can be taken by the Sun Absolute as a perfected Soul, that may indicate to me that this question of death also disappears, if there is a further growth in evolution, in creation. This now, I have to try to . . . to understand a little bit better because it is a little 'Greek.' I will understand something about Kesdjan if I see that Kesdjan could be made within me and could probably live a little longer than my ordinary physical body, if I understand something about materiality and the difference in density - and that, at certain times, I can be present in myself particularly in an emotional state in which I know that I am freer than at other moments.

If I have that kind of experience, then I know that there is a possibility for me which I never could dream about in my sleeping state. Or perhaps, if I dreamt about it, I never had the key. I have to realize this when I am awake, and at such a moment, because of an experience that I also had, I must know that certain things are possible for me. Otherwise my life has absolutely no meaning. It has a meaning of being born and dying, and that is the end and logical reasoning will not allow that kind of thought to enter into my head because it must be more that that.

At certain times I have that realization of something that

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is unique. This moment - these moments - that I do not forget, moments of certain communion, moments of a certain relationship that takes place, moments in which I question my own existence, moments with which I believe that that what I see is not all - that I have hope for something, and I strive towards that. This is the beginning within me of the body Kesdjan which is of a different kind of, as I say, materiality, different magnetic quality. And now when I see that that is there or could be there, it starts to function in me in a certain way, that I realize something^{is} precious that I don't want to lose. If I lose it I know that I fall back again in ordinary life, and that perhaps in ordinary life I can continue to live without having any gnashing of teeth. Perhaps I can forget things, perhaps even if I were struck very deeply by them, time again will heal such wounds and, after a little while, I only have a little memory, and after a little while again, I probably don't have the memory anymore and I will be taken up by many things.

I hope, of course, it is not that. When we once have seen a little of the possibilities of this kind of Work, I believe it remains always in our lives. It is perhaps possible that we will not be able to do anything with it, that circumstances might prevent that. But I do believe that as long as we live we will always remember that this kind of Work had something that nothing else had. Now, maybe again, I'm wrong. I can only say for myself, it has that quality and it's on the basis of that quality that I, personally, wish to Work. And I hope that anyone who reads about this or hears about this, will,

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at some time, that is, sooner or later, come to that realization of something unique.

When it once touches you there, it is in your heart. It is something that becomes then indelible, and it will never leave you. You will then have a feeling that from that moment on, you can do Work by yourself. This is of course a silly notion, but it is quite understandable because when I say I have already something - all it needs is making it grow - it is logical that I think that I can do it. But we do not realize how much more is needed than just having the seed. And in a plant it is not only the soil, and the sunshine, and the rain, but it's the condition of everything that will produce finally a flower. I may need other people, I may need friends, I may need remembrances, reminders, I may need people who tell me exactly where I'm off, what fails me. Certain things where I cannot see it myself because regarding that, I am asleep.

All right. All of this belongs to Work. But the purpose of Work is now to try to develop gradually within oneself another kind of body which is not subject to as many laws as this physical body. In the first place, no one will see it. It is not visible to ordinary eyes, it is only visible to different kind of eyes because the rays it sends out is not.... cannot be received by ordinary people. No one will know how far a body Kesdjan has developed - part of that ~~body~~ is there already - you remember I mentioned once in talking about food scale - how the bodies are related and how the sol-la-si of the physical

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body goes parallel with the do-re-mi of the Kesdjan body?...The beginnings of it, because it is the air scale that is developed. And in Purgatory we find many of these things there. But the point where ordinary man stops is fa of air - and that is the end of Kesdjan in him. It only can be fed by do-re-mi of the *intentional* (197) - that is of the impressions being made conscious. That would be do-re-mi which will be an equivalent of sol-la-si of Kesdjan and for the time being, perhaps that is enough. Do-re-mi of my impressions, trying to make them conscious. In ordinary language - observation, participation, experimentation. These are things that concern me in the beginning, because if I can do that, I can then make Kesdjanian body up to si-do. It is necessary for Kesdjanian body to be complete in order for it to die to allow Soul to exist. Unless si-do of Kesdjan is formed, fa of Soul will not be formed either. And if Fa of Soul body is not formed, do-re-mi of Soul has no meaning. So, you see, it is necessary that after the do-re-mi of Soul or sol-la-si of Kesdjan something else has to be done which means Intentional Suffering. This means si-do of Kesdjan - it means Fa of Soul - it means Purgatory.

Purgatory comes after a little while, after one understands certain relationships. First, seeing, that is observing. First the participating in that what manifests. First being able to play certain roles consciously in certain conditions where everything is against one, against one's wishes, for accomplishing a certain purpose. It is only after that that one can start

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to understand the meaning of Purgatory. Because, only when I see that I want to play a role, and I cannot play that role, and I see that I'm bound, that I can see it, I can observe, I can do it slow, but it cannot go in the rhythm, that is, I can't participate, but it cannot go in the rhythm/ⁱⁿwhich it is, that is playing a role in accordance with what is required. It is at that point, that I start to suffer, because what have I got? What else is there? My physical body and a little bit of Kesdjan to work with. You see how necessary it is to realize that Purgatory comes at Fa of Soul. Because at that point, what have I got? -- physical body and Kesdjan. I have physical body now; it isn't even dead so it's already a big lump and it would hamper Soul. If /Soul ever wanted to be free and be on Purgatory, my physical body shouldn't exist. So this is the first requirement. The second is Kesdjan - it's not fully developed. But it is also a lump, that is, it hangs on and it is not free from Soul. What does it mean?

It means that in my psychological life, there are certain things that now prevent me from actually putting to practice that what I know. That what prevents me are, or can be compared to certain things in me...habits, certain conditions of my emotions, certain lazinesses, certain desires for smugness, certain vanities, all of that which can be compared to chemicals which have been implanted in me because of education and my way of living, and the good intentions of everybody around me. I've seen it a little bit already, I realize it, I also

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have started to do something about it, that is, I...trying to stare myself blind on means of how to get rid of them.

But it is that kind of purging that is necessary before I ever could have a Soul that could travel freely. That is, who could be acceptable to His Endlessness for Work for Him. You see how far off it is? I have to go through two kinds of death. Death which means that, at that moment, I'm free but what have I left? And the moment of Rascooarno of the second body also means freedom, but what is there then of my Soul?

So there is no question about Working towards, accomplishing something that we realize we haven't got. But it is trying to accomplish it with a certain hope in ^{oneself} ~~oneself~~ that it is possible for us if we only can Work towards it, and if we only have the strength. And there's where the greatest difficulty comes in because as soon as we go back to ordinary life, we are caught and we find ourselves with a mixture of all the things that have gone outside and are continuing to be manifested outside, and just a few drops of this - what we call our inner life. Also that is in Purgatory. It is very nicely explained - how these crystallizations take place, how it is when I'm entirely engaged in outer life, everything is outer. When I'm entirely inside, and no disturbances, everything is a hundred per cent inside. But that also under ordinary conditions is a mixture. And then there is discussion about the scale of measurement ^{which} is a very interesting thing. I had forgotten a little bit about it until I started to read ^{this} ~~these things~~. And again,

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I remember how often I've used the same kind of an idea from Absolute nothing to Absolute positivity. And that in between there is, as you can see, the seraphim and cherubim measuring the Soul in accordance with whatever measure we have. It's a wonderful picture. I hope you see it. That is, that you see it for yourself how you can measure yourself. For yourself to see and to be honest. I am zero, I am one per cent, at a certain moment I was ten per cent. How much more is to be done? But do not look at that what has to be done. Look at that what you have, because -that we consider what to be done and it will take such a long time - is again the wrong measurement. We do not measure in this kind of thing, of possible development of Kesdjan and Soul body with our ordinary time. We must realize that the whole business, as it were, the whole idea, is to free ourselves from time, ~~and~~^{on} this planet, and Heropass on the Sun Absolute. Something else takes place by which time does not exist anymore and therefore, when I say I have no time, I only mean my physical body.....but in my physical body there is enough possibility during my lifetime to do something so that at ^{least} Kesdjan (I) can continue to exist. If I can reach the si-do of my physical body, I can also reach Fa in Kesdjan. Then it is again up to me to Work on that by means of do-re-mi of impressions, to perfect my Kesdjanian body. But at least it ought to be possible ~~that~~ within our lifetime, that is our span of life, to reach a point at which at least Kesdjan can continue to exist. What is meant by the forty days after death?

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It is exactly that that part of us still remains on Earth for that length of time - it is that kind of substance that comes from us and is in us and still remains alive after death. And with that one can sometimes communicate. And then it goes into either the nether regions or it reaches into a planetary state in which it can further develop. But nevertheless it exists. We cannot deny that kind of existence because we know it by experience. Sometimes it's called cheaply "ectoplasm," sometimes "spirituality." Something that we do not know, but we do know that there is a certain magnetic quality that wants to be developed and for which we have the means of developing (it). There is no reason to be angry about not making advances. One must keep on realizing the difficulties that are involved, but one must not lose patience and one must not just make it easy for oneself and fall asleep in the sense of 'Well, I know I cannot do it today - therefore, I'll do it tomorrow.'

One must Work now and each time that one wakes up, try to Work, and see it, and prepare and not/^{to}forget and every day try to add a little more and a little more, even if it becomes difficult, so it is still serious Work, we are talking about serious questions. We're not talking about ordinary conversations. We're talking about Life matters. But from the standpoint of Life, from the standpoint of something^{that} I want to do, something that is important ^{to} me, from that standpoint I must have the wish and also the certainty that something can be accomplished by me. I have compared it to a bottle of milk which is half

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full and half empty, which is the same bottle; but I can look at it from the standpoint of the half fullness, ^{the} ~~see~~ seeing the emptiness, and I can see also the fullness. It is half. I will never forget that it is only part, but why stare myself blind on the things that I cannot do? I must have help from the things that I can do. And even if Purgatory is far away, I can, at certain moments, come to a realization that ^{at a} ~~is~~ comparable to the state of the planet Purgatory. I can at certain times, feel that way, of my impotence and my wish, my inability, but the fact that I then am identified, as it were, with Purgatory, means that I'm not on Earth.

I must realize that...that things are not hopeless. With consciousness, with the possibility of waking up, life can become a different kind of life. And if it doesn't become for us a different kind of life, the only conclusion is that we are still asleep. Everyone has within himself the possibility of testing for oneself 'Do I Work or don't I? If I have a realization of certain things that are different now compared to a year ago, two years ago, I like to interpret them in such a way that I say, 'I have Worked, I am a different kind of a person.' Put yourself in similar situations that you remember, see how you are, what relationships that you have had with anyone that have changed. In what respect are you doing something about it, in what way do you try now as you didn't try a year ago? This is the meaning of Purgatory. All the other things -

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the question of how food is digested, how it grows in us, how it creates in us certain forms of food of different density. This happens in accordance with the Law of Heptaparaparshinokh. Solid food and so forth, what we eat and how at each stage of the... of the game certain things are created and it ends up with sex, that is, sex energy which is the highest form of energy in us and it is at that point where a certain amount of quite definite obligation is on us if ever, by means of this logical, ordinary physical development, we have that kind of substance in us.

It is also in Purgatory how such substance can be used and must be used by means of the development of the air octave. I don't want to go into detail about that because that has really very little to do with our present life, but one thing you must remember, that when one Works, the octave of food scale also changes and there is more material available of different kinds all along the line and the steps, including sex energy. And one must know that ^{that} sex energy is there for a certain purpose. And it is for the purpose of Working... it is not for the purpose of being used haphazardly. It is an obligation we have on ourselves so that gradually certain things of that nature will become clear, of how to use energy for the purpose it is meant and for what ^{is} also possible for it. This you see is throughout. Whenever anything is digested, always something is left there which will function for the next to serve as the passive force. But then it continues with the

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quantity, very often it is said, half of that quantity, until the next step where again it meets with what is already there, combines with it, according to the Law of Three, and produces as neutralizer, that what again becomes positive regarding the next step.

You remember the definition of triad. That what combines with another substance in order to form a substance which, in turn, can become the plus for the next higher, or the minus for the next lower. It is this 1 - 2 - 3 in which 1 - 3 - 2 becomes - as neutralizer - the positive quality combining with four, producing three, combining with five, producing four. It is this way how this constantly-being-bridged triad formation takes place in our body and in exactly the same way, in our Kesdjanian body, based on air, and in our conscious impression body, the future Soul body, based on impressions. It is exactly the same. The difficulty in this chapter mainly is to try to reconcile this process of maintenance and World-Creation which goes down, which is involution, with the possibility of us as Tetartocosmoses, to extract from Earth and planets what is needed into...in order to be able to lift ourselves with our boot-straps up to the next plane, which is evolution. Which is contrary to the Ray of Creation - Heptapara-parshinokh. This is where the great difficulty comes in because we cannot understand that, in ordinary sense, and that is why it is constantly confusing if you try to reason it out. The only way you can possibly comprehend it, instead of using the

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word 'understanding' it with reason. The way you can comprehend it is by seeing the creative process of the second and the third body within oneself. That is, again, a creation ray which takes place according to a certain law, but at the same time, ~~by~~ ^{by} doing this, the evolutionary law of lifting oneself up to the planetary state is also fulfilled. So, on that basis, if one can see it, and you have to see how that then relates with the Moon and with Anulios, but I don't want to go into that, because it is far better that you try to find that out for yourself. As I say, this is the difficulty in the Purgatory chapter, and it will leave you, at certain moments, quite-^{quite} chaotic.

Read it again, many times, but you will start to understand it more if you Work. When you acquire with Working a certain form of insight, certain lights will go up that you possibly ~~cannot~~ ^{cannot} see now. The question of Martna, Spirna, and so forth, the three bodies -- there, also again, is something that one must look at - how can it be possible on a certain planet, that three forms of life can perfect themselves to their highest and then combine, whereas in our ordinary existence, it is necessary to have something combine - out of which something else grows...? I mentioned it once. I think Irmis ^{probably} remembers it. If you can see this as the possibility of ~~development~~ ^{where it is necessary for the three centers} of three centers ^{to} become by themselves free, and pure so that, at any time, it is needed, they can combine into one unit. Then one becomes, at such a moment, a complete man, harmonious

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and undivided.

I also like to say one thing about the food scale and the possibility of bodies. I mentioned it once some months ago, but you may have forgotten. Try to see Man number one, two and three as the first possible development. The development which is connected with it, is comparable to Kerdjanian body which is dependent on the Fa of the first one, and its own Fa is dependent on the si-do of the first one - that is, man number four and five. Do-re-mi is four, sol-la-si is five. And that what can be compared to conscious impressions is Man number six and seven. Do-re-mi is six and sol-la-si of the conscious impressions of Soul body is Man number seven. Try to see in that way the differences between that what is permanent and what is not permanent as yet. As between do-re-mi which is not permanent, but sol-la-si which is permanent because it has overbridged Fa. I talk a little bit in theory. I just wanted to do that because we will want to think about it in the next three or four or five weeks that we won't meet. So that you have some material to go by when ^{you} ~~we~~ now again read the Purgatory chapter again, and this will be your task, having read it once as a group, now you read it again. You read it now with a little different attitude and perhaps with a little different understanding.

I hope that you will now see perhaps a little more in it what might be the meaning for yourself and not take it as reading matter of something that has to be finished. But try

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to read it now as food for you so that from that you may be able to digest something and that certain phrases in that chapter become reminiscent and are placed for you, for your understanding, and that, perhaps some of those phrases may be, you write up, on a little piece of paper - put them in your pocket, look at them once in awhile when you are in the subway or when you're alone. And when you remember it, and put it back again in your pocket and keep it. A certain saying and there are several in the chapter, which might remind you of the necessity of Working. Now, I do not know ~~how~~ -- perhaps we should leave it there. I do not mind, we can continue to talk if you like and if you have questions. I'll be glad to try to answer it. Perhaps you have, perhaps...

QUESTION: I like to hear you talk, Mr Nyland, if you want to continue.

MR. NYLAND: It is quite all right, we can have some questions, it's quite all right with me, of course.

QUESTION: Because this is one chapter as far as I'm concerned and I must preface it by the remark, the time is too many years... (?) And this is one chapter in the whole thing that interested me very much and disturbed me very much because after all, I, for one, have been looking for, is no longer any improvement in my career, or in my economic status, or in the status of the world, but ~~as~~ a way out of the meaning of what life is, and we have all probably read certain philosophies and they did not suit me. And I'm looking for something. And in reading

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this --I read it many times, again and again -- and while the --
^{at}
~~the~~ the beginning the first few questions were just ordinary
 in trying to get the entire meaning of the chapter. While you
 are trying to give it to us in allegorical form, but when I
 took it as it is, it meant a tremendous amount to me. That in
 order to overcome time, the Universe is timeless in the sense
 that it goes from the Absolute down and from down up so that
 it starts - that's how I understood it - so that the only way
 that I, as an individual, can fit into this life is by in some
 way perfecting myself so that I can become part of this Abso-
 lute and reach the Absolute.

Now we learn from this that our ordinary life is a very
 short one and that as you mentioned, in spite of the fact that
 you did not want to become too philosophical about it, that
 there is the Kesdjan body and there is the Soul, and that life
 continues through the Kesdjan body and life continues through
 the Soul. Now, the idea of endlessness was created in order
 to overcome time because if it was going to one direction only,
 it would end. Now, if we have evidence, that it was as the
 author says, because it was unforeseen before, and it was made
 possible for somebody -- the three-brained beings -- to reach
 higher reason and by reaching higher reason^{which} should be the
 meaning of my life, I may attain that.

But when you come to the point, and this is the point
 that I wanted to bring out, that it says, that as a result of
 the emanation between the Absolute in the Sun and this...some-

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thing was created which made it impossible for higher reason, even if they have attained^{*} to reach, and that's what is the reason for Purgatory. In other words the meaning given which should apply to our life -- this is what puzzles me, is that it is not due to being the individual himself or to humanity, or to anybody, but it is due to a misunderstanding of Endlessness. That He did not expect it, but it was unexpected and that, as a result of that, we have Purgatory to overcome, and to still continue purification in spite of the fact that it is not one's fault. And at the same time we introduce sin. Now where does sin of the individual come in here if it is not his fault and where does it end if it's so hopeless?

MR. NYLAND: Now...

QUESTION: That may be too metaphysical, but this is what strikes one...

MR. NYLAND: No, you're quite right, that is exactly what one doesn't understand, but when I started to explain about the consequences of the organ Kundabuffer, I introduced something that is a little unusual of how to look at it. In exactly the same way, I am not alone in this world - something unexpected happens to me when I'm under the influence of other people who are educating me. They do not know. That is, they do it with the best of intentions. Nevertheless, I find myself after a certain length of time with a whole lot of material that is of no use to me if I ever want to develop body Keshjan or Soul body. You see, it is that what takes place. It takes

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place without my responsibility, without my knowledge, unforeseen, from my standpoint; nevertheless, I am affected and because of that I am unable, with whatever reason I may perfect, to help His Endlessness.

QUESTION: So where is the solution?/

MR. NYLAND: The solution is that I have to purge myself of that what has been given to me in all good faith. And that I have received during my education, quite unconsciously and which I, of course, have taken because everybody else has given it and taken it. I have lived under such conditions that I couldn't help become what I am now. Before that, when I was a little child, this is the period before the Christ-God-Litanical period. I was then free, but then immediately everybody started, as Gurdjieff says somewhere - soiling this piece of paper, and became dirty. Not my fault! And nobody's fault, and only the well-intentioned conditions on Earth which went the wrong way because the persons who could have stayed as a child did not stay as a child. This is the interesting part that should concern me. Why is it that a child, at the present time, cannot stay the way it ought to stay? It is because of the surrounding of many people, it is not alone. And it is the fact of this large group of people that has made and created the condition which was unforeseen. It's a fact because of five times five is five and you still believe that the unity will remain inviolate in the five. It cannot be foreseen, even from an Absolute standpoint, because nothing is expressed in the relation-

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ship between numbers, but I assume that when I have ten units, that each unit can function as a unit.

QUESTION: Now, how can one foresee or be sure that in the system the direction will be right?

MR. NYLAND: Because in the system the emphasis is placed on exactly that fact that I am dirtied. I cannot accept that what I am as a reality because it is so far removed from what I was when I was a child and it is so far removed from a free man. The only thing and the conclusion that I ^{can} draw is, that I find myself under that condition believing that that is so because of certain experiences that I now have. It is only because of that experience that I dare to say, it is so. But I cannot say it that I'm - let's say, a mechanical person, unless I have experienced that I am mechanical and I never can say that I'm hundred per cent mechanical unless I have experienced that. That is - if I had that attitude towards it of my feeling I cannot possibly say that I'm hundred per cent mechanical, when it's only in my head. Because in my head there are many other things in me that will not believe that. It is only when ~~the~~ ^{the} totality of me has come to the conclusion that it is mechanical that I will accept that state. In the same way I cannot accept that I am dirtied when I still believe that there is something in me that is worthwhile. And it is one of the hardest things to give up, because I cannot give up myself. At the same time I know, theoretically, unless I can die to myself, I will never live. If I cannot see in myself two

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people, if I cannot have this separation, there will not be any possibility for Work.

QUESTION: How is one to know what is clean and what is dirty?

MR. NYLAND: Yes. This is what one has to find out by experience. If I see that certain things are an obstacle, I determine already that they are an obstacle for what? Either for the accomplishment of something in ordinary life, or they are preventing me from waking up. But if I see them as an obstacle that prevents me from waking up, then I am awake because I see it as preventing me from doing something that I want to be. I can only be awake to see that. So my judgment is on the basis of what helps me now to remain awake? This is my judgment. Whatever I become engaged in, whatever I do, talk about, whatever relationship I have with anyone, in all kind of things and lending a helping hand, doing something, writing a letter for a birthday - all these things are for me to be judged on one basis only. Can I do them, can I feel them, can I think them in a state of awakeness or not? Or what, or half? This I have to measure.

QUESTION: So any activity, so long as it is done in a state of awareness or awakeness is all right?

MR. NYLAND: That is right. That is right. This is now correct theoretically.

QUESTION: Theoretically?

MR. NYLAND: When you say it, you know yourself, already by

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experience that it is extremely difficult and only at certain moments to be awake. To keep oneself awake for any length of time is very difficult. But this is a question of honesty, a question of seriousness, and a question of experience. I experience now things that I didn't experience a year ago, what I call a year ago 'being awake' at the present time I cannot call even being awake... I can say it is a step towards awakeness. At the present time I have a concept of what it is to be awake.

QUESTION: So, in rereading the chapter of Purgatory, we are to apply it as you suggest to our ordinary planetary life in accordance with the system of being awake and self-development?

MR. NYLAND: That's right.

QUESTION: And we should disregard the theoretical possibilities...

MR. NYLAND: Not disregard them, simply use it as a means to bringing it back to oneself. Then both will fall in place. Sometimes I understand something with myself, sometimes I can understand it because of the relationship of Man towards the Universe. There are different ways by which I can reach understanding. I say for this Purgatory chapter, the description of the Universe as a whole is very useful to see what takes place in oneself. And that that finally is the purpose of the chapter or the book as a whole, is to translate every idea or concept in it into practical terms for our ordinary life. I have to eat the book, not read it. I must eat it.

QUESTION: Yeah, but when you eat it you will find pages that are...

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MR. NYLAND: Quite indigestible.

QUESTION:planetary life is meaningless....

MR. NYLAND: That's right. But for that I've said, in eating, each person, in Working, that means, each person changes. One of the things he changes very much is his intellect because it is made to function a little differently. With this different intellect, his reasoning powers also change. His insight changes, his - what you might call - wish intellectually changes. Therefore, what I then understand after a period of Work, I don't think I can compare that intellect that I will have then with what I have at the present time. If I'm awake for some time, certain things must take place because of this awakesness. When I'm awake, it is as if certain things are lit up, they are, instead of in the dark, of my sleep, they have been brought out to the open and you know how leaves of grass change in the light - if you have something on it, it is yellow, if you take it off, it regains again it's green color. Similarly, something takes place in my brain. My brain is almost unlimited...my feeling, my heart is unlimited. The possibilities of man are unlimited because he's not at all fulfilling the functions that he could have and for which he was destined as a child. Everything that he could have become has receded to the back, including his self-consciousness, his sub-consciousness. And the whole point is how can one in one's life find the key to opening^{up} the door to the possible development of man in accordance with his...his fate, with what was promised? It is his promised

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land, and because of some foolishness, that is, prematurely interfering, already knowing the so-called laws of the Universe, he is sent away. It is the story of Beelzebub in ourselves.

We, when we grow up, we are told that we are already in the possession of certain things, that we already know, that we have to learn a little bit, but that man can do this, that and so forth. This is premature, but we are told that we can. We believe it. We act in accordance with it and then we start to say that because of that we know how to do this, that and the other. The waking up means that at that moment the Lord takes us and sends us away to the planet Earth. Puts our feet on the ground and says, 'now, you Work, now you Work your way back home. You cannot come to Karatas, you cannot come back. I will not pardon you unless you have purged yourself of all these foolish notions. The possibility for you exists if you want to take it, you go and Work.' This is really the picture. Beelzebub had to go six times to the planet Earth, so six trips in order to purge in each of his centers by means of each visit, something. Look at Atlantis, look what Tikliamish means, look what Goblania means, look what Tibet means. What is it that in the book represents the necessity of being purged of some kind? Try to see the book as an allegory for yourself - how many trips do we have to make to ourselves, to our own make-up, to find what is there and what is disturbing it, and why we cannot get rid of certain things because we have not the proper attitude towards it? This belongs to Work, we have to live

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through the life of Beelzebub for our own development to come finally to the ^{path} ~~state~~ of impartial mentation. But there is a form and sequence in the book. There is a first descent, the second, the third, it comes one after the other in exactly the same way as we follow that in Work, step by step our reason also starts to grow in a certain direction, so that at a certain time, it has an insight that is completely undreamt of, and that no one could have believed possible. One finds oneself with such a realization and you ask yourself how do I know? How...where does it come from? How is it that I now see Purgatory chapter in such and such a way? This one has to learn to wait for, perhaps to Work for, to hope for. With reason, but one must Work, it is not given, it is...the German word is 'Erungen' -- it has to be extracted.

But with hope, not hopeless. We can. The possibility exists if I wish with all of me, then I can do, then I can be a man. But I cannot expect it to be over night. I cannot expect it with ^{the second or} ~~the~~ third or fourth reading of the book or Purgatory. It depends on my experience. It depends on my life, it depends on how I live during the next two or three months. What I will be within three or four months. After this what will I be in October? But I cannot be that in October what I think I can be tomorrow. Time is necessary for us because we are subject to it, but it is exactly by confronting it with time that we can dissolve it. Again, it is another philosophical statement. It doesn't mean very much. I admit,

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many of the things that I say don't mean very much. They only have meaning for oneself by trying to apply it in oneself, that what one can. In the moment at which I start to apply, at that moment I represent something. And if I Work, certain things are added and added and another three, four, five months I represent something. How much, I do not know. How much I'm worth now, I do not know. Only when I'm awake, I see where I fail, by that I know how much I ought to Work. You see what I mean? This question of understanding certain things because of His Endlessness not foreseeing this and that, is a very difficult one. But it is quite logical.

QUESTION: You mean that one cannot help himself to question?

MR. NYLAND: Right. And you must question. You must question the Arch-Absurd, you must question the whole problem of time that is in the book, you must question what I mentioned a little while ago between involution and evolution, between the Ray of Creation and of creating. We must question this all the time because, unless you question it, you will never...never extract from it what is the value of it. If I don't question air, that is, if I don't make it conscious for me, I will never extract argon and xenon and helium out of it. If I don't make impressions conscious, I will never extract the value that I now get as an impression. It comes in - it goes out - I have to hold, I have to Work for that. I must try to keep that what I can by digestion, retain, convert it, use it, apply it. Feed it to myself so that it can manifest itself hundredfold. Like, you remember

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the parable of the sower. These are the obligations one has to oneself, to work and this is the sin, which word you mentioned. I see the obligation but I don't do it. And it is not because I cannot do it, but it is because I do not wish to give up and I know in doing that, in following that course, I am conscious. And I go against the higher quality in ^{me} ~~my~~ and the purpose of my life and that to which I am entitled and for which I also was born, and I go against that willfully, then I sin.

QUESTION: When he says that we are Keschapmartnian ~~beings~~ beings and...half-beings, there are many ways I presume of being half-beings and it's for each of us to discover in what way we are.

MR. NYLAND: If you have a picture of the three lines which I've indicated once in a while - do-re-mi and let's say, here is fa--sol-la-si. The second one joins like this with the do-re-mi against the sol-la-si here. Sol-la-si here and the third one joins there. Now what exists? It is, if we draw a horizontal line through this here. This exists, and this half. But the next also is exactly equal to this if you draw that in a diagonal...

QUESTION: You have two stoppers...

MR. NYLAND: No, you have two triangles. ^{This} ~~is~~ is a triangle, and ^{the other} ~~the other~~ triangle. But they're opposite each other. You see, here is a line, here is a half a line, here is a point. This is half a line, this is a point, this is a full line. So, if you divide that, you have exactly the same triangle here as

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you have down here. You see that picture? You write it up on a sheet of paper. This is what we are, now - this is what we might become. Therefore we are half man. This is the meaning. Now, if you want to apply it to Kesdjan, Kesdjan is divided by this line into half. Do-re-mi-sol-la-si. Sol-la-si isn't there--it's only half. Soul only a point. Physical body of man, what he is, alive - not si-do because he isn't dead yet. So, if you look at it schematically, it is quite all right. Half a man. If you look at it from the standpoint of the Enneagram, like this - 124857 --124 142857. We are coming back. The development of man starts at one or nine and goes like this. First part is physical, second segment is emotional, the third is intellectual. He is this, up to this point. This is potential. It doesn't exist. Half of his emotions exist, the other half doesn't. Intellectually, he doesn't exist. And what happens is the Enneagram -- if it were completed -- is that this is represented by this other half and that which is now actual has become actualization of this potential. It's a circle, but if you take it as a spiral, you have the same kind of....

QUESTION: There are only three there. There is one back, another, it's a gain, or one is gain and one is back.

MR. NYLAND: It is possible that that is the problem. It is possible that certain things have to have a link. Like Soul body cannot be linked to ordinary body because it starts at the point where the other dies. It has to have a link in between,

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which is Kesdjan...

QUESTION: That's the Triamazikamno?

MR. NYLAND: Well, you can look at it that way, but it is not formed in accordance with that law. Because you see, the body Kesdjan is first before the ~~body~~ Soul can be completed. And in the Triamazikamno, you would have body Kesdjan as the neutralizer. It's only in the completed state of man that he can function according to the Law of Three. But in the development of man he is functioning according to the Law of Seven. And it is only the combination of the three laws of seven that can make the Law of Three.

QUESTION: Then the higher combines with the lower menas that the higher center combines with the lower center?

MR. NYLAND: Yes, that is one application - it's true of any octave - in an octave and in the Law of Heptaparaparshinokh there is the Law of Three.

QUESTION: Then before the changed...^{before} he changed the Heptaparaparshinokh, then all the combinations were on the same level? That is a.....

MR. NYLAND: I haven't spoken much about the change of the Heptaparaparshinokh Law. It is a little difficult because you have to understand something about tension. Before the Law was changed on the basis of Autoegocrat, all divisions were equal, and you could go up or down as you like. Now it was changed to Trogoautoegocratic, that is, 'I eat myself' and the way that was done is by making certain difficulties, so that at the dif-

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ficulties, the Law became dependent on the outside conditions. And at the same time, it would deflect so that the end would return to the beginning. This is the meaning of the Enneagram circle where one again becomes nine and rotates. Or it is the snake with the tail in its mouth.

QUESTION: In other words, we start out with ~~the~~ intentions?

MR. NYLAND: No. We start out with a little wish. But what happens in the Law of Heptaparaparashinokh in order to make it function for maintenance, it has to return again to its origin. If the concept of the curvature of light was clear to you, you would see how necessary that is - that is, the understanding of that in order to understand how octaves can become a point, and then as a point function again as the beginning of a new octave. So that constantly returning to one point, infinity is solved.

QUESTION: That's in the concept of the total reflection of light?

MR. NYLAND: No. No, I don't think so. No, it has to do with the loss of energy. That is not this. But what I meant to say about the Heptaparaparashinokh, and let me just explain that for a moment. What took place was that at the fourth stop, under the whole sol-la-si, if by that I can indicate the divisions towards the end, was shifted over. Here were seven, and at the fourth it was just moved to the right. By doing that, fa became one and a half, and si-do became one half. It is exactly the same divisions, but it is in this fifth where the

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quintessence is, because that is what moved. That is what moved away in order to make the fourth longer. And this fifth created the tension which is necessary when you moved this, and you compressed this, and you lengthened this. This becomes more of a vacuum, this becomes more of a condensed pressure and the movement was instigated by five.

QUESTION: It is the fifth stopinder then that is critical?

MR. NYLAND: Of course it is. This is the feeling.

QUESTION: Yes.

MR. NYLAND: Or rather, it is not feeling entirely, but it is the place where sol later becomes. You see, you can think about this for many, many weeks, many days. Write up these things, see what is involved with that kind of a thing, and that's the sole reason I want to mention this because it puts the Law of Heptaparaparshinokh in a little different kind of light, and because of that the Law of Three is in the Law of Seven. There are three important points in that law, and it is there where the Triamonia starts to function - in order to complete the Law of Seven, in accordance with the Law of Three. But don't let me philosophize too much about that now. There is enough in it. I hope we have talked enough about it. I hope I have not said too much. I hope I have not disturbed you. I hope that something in you, when you now go home, will remain with you and will remain in such a way that tomorrow and the day after tomorrow and so forth, that you will remember that you have an obligation to yourself to try to understand

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more and more about the Works of the Universe and cosmology and infinity in yourself. So, if it is all right with you, we maybe we meet again sometime, I do not know. It depends a little bit on how the summer goes.

QUESTION: I have the feeling that in what he says about serving His Endlessness, it is in a certain sense necessary for us to feel right about what we're doing whether it appears to be an involutionary or evolutionary development, in so far as it serves what we call the common exchange of substance. Common cosmic exchange of substance.

MR. NYLAND: You must not forget that at the present time, ~~we~~ living on Earth ~~are~~ you are already part of the involutionary process. It takes place all the time in you. This is ordinary life. Ordinary life is part of that process and in living that process, it helps maintain the Moon and you are part of that. So there is nothing you have to do about it — you can't help it. You are already there. I'm talking about ^{the} ~~the~~ possibilities of evolution — with, at the same time, creating an involutionary process in oneself. This is by taking that what is now involutionary in me, that is, to which I am subject, and to leave enough for the fulfillment of my obligation towards that. That is, by reason of my existence as a human being on Earth and using that part which can be saved for other purposes... that is, with other words, I fulfill my obligation as a man on Earth, I will continue to do that as long as I am alive because I have them, and I find myself with such obligations and I must

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meet them.

QUESTION: For the Moon?

MR. NYLAND: Whatever it is. It is necessary for the equilibrium of the Earth, maybe food for the Moon, maybe not. I do not know if that what I do goes to the Moon. I only know that something from the totality of organic kingdom is needed for the Moon and its feeding. But how that is I do not know, but maybe thousands of people who die would take care of the Moon instead of myself, but nevertheless, whatever my obligations are, to the extent that I understand them, I will fulfill them. But I cannot do it and only that. I also have to look out for my Self, and 'Self' with a capital 'S'. This would become the possibility of man's evolution.

QUESTION: Oh, I see what you mean.

MR. NYLAND: You see?

QUESTION: Yes... what we do, unconsciously, we do because we can't help that. It's necessarily involution..

MR. NYLAND: Yes.

QUESTION: But to the extent that we can become conscious, we can control or accept the possibilities of evolution?

MR. NYLAND: We can fulfill our obligations consciously, but because of that we don't need as much energy for it and there is enough left for developing ourselves without doing any harm to the fact that I'm still under obligation to my own existence. You see what I mean. Yes?

QUESTION: ^{for us is to} The most important thing ~~is~~ observe, participate
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try to experiment and try to have intentional suffering... is this correct in accordance to how you understand it?

MR. NYLAND: That is correct, but you know Irmis, it is a long time before I would dare to leave observation. I would start in a small way and whenever I give it, you might say, in this kind of form, I would like to start already with Intentional Suffering, and I'm entirely unequipped for it. Together with the possibilities of the line of Work that is in front of me, I also must know what I can do at the present time,,, today, or tomorrow, and I must have enough common sense to leave alone what I know that I cannot do yet. I may have an idea that it ought to be wonderful for me to try to remain aware when I'm anger...angry... and I ought to know that when I'm angry, there is not a chance for me to be aware.

QUESTION: Yes, but Mr. Nyland, for instance, at times when the possibility is there, impressions, digestion, at do-re-mi, by trying to be present to ourselves. But at fa is the most important for Keesdjan body for digestion of air in that body, and at fa, this is what we are trying to make this effort - observation and...

MR. NYLAND: The fa...the fa is the note which is helped by the do of the impressions when they become conscious. When that do is struck, it functions exactly like air functions, to help overcome in the digestion body at the fa state.....ah... when it enters the lungs. You see, impressions form the shock necessary to overbridge the fa of Keesdjan body and that is how

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Kesdjan can then continue on the line of sol-la-si of Kesdjan, parallel to ~~the~~ do-re-mi of the impressios when they are conscious. You see, it is this parallelism between the two. It gives a shock, here at fa, then Kesdjan continues to develop, but at the same time, this must develop. It goes hand in hand. The same way as when sol-la-si of the physical body developes, do-re-mi of air developes.

QUESTION:(runs off)

end